

THE VOICE

OF

King CHARLS the Fa-
ther, to CHARLS the Son ;
And, the Bride say, *Come.*

Being, An Invitation of King
Charls to come in peaceably, and
be reconciled to his Kingdoms, accord-
ing to his Father's minde; and shew-
ing the integrity of his Highness
OLIVER CROMWELL.

Also, That the Author's Prophecie is fulfilled in
part, and shall perfectly be verified in 1655.
The Sabbath straightly to be sanctified & kept.
The Vindication of Infant-baptism, and re-bap-
tizing proved by Scriptures and Fathers to be
a Truth.

With an exhortation to the Royalists. And many
other discoveries of Truth.
Noble Royalists, this is your way of advancement.

By ARISE EVANS.

Heb. 4. 7. *To day if ye will, hear his voice, &c.*

Printed at London for the Author, 1655.





To the most glorious King *CHARLS*,
of Great Britain :

ARISE EVANS wisheth , that Grace,
Truth, Peace, and Glory may come to
you from God the Father, and our
Lord Jesus Christ.]

Most illustrious King,

I Am not fitted to direct a Speech unto
so great a Majesty, being not vers'd
in Courtly Complements, or acquainted
with Princely Titles. I hope your Majesty
doth not expect such Language from me ; nor
yet, that you will despise the simpleness of
the Stile : but seriously consider, and re-
gard the matter of this mean Method. I
presume the more to present your Majesty
with these few Lines after so rude a manner,
(yet so well dressed as I am most able to pen
them) because I have heard of your vertuo-
ous Clemency and Humility, towards such
as were of so low a Rank, as I myself
am, even of the poorest of men. Therefore
I beseech your Majesty likewise to bear

with my boldness and presumption in speaking the Truth to you; for it will be the glory of your Royal Patience, not to look upon it contemptibly; but rather give ear to it, for that it cometh from the pure affections of a true heart towards you. If I know my own heart, Jer. 17.9. which speaketh unto you, wishing you eternal happiness, both for your Soul and Body, and that your glorious splendor may shine in Power, and not in Words onely, which are like vain shadows without the substance; as some perhaps would have themselves so exalted; yea, too many are apt to flatter Princes with hollow Titles which are as empty shells, or nuts without kernels, yet with such vain-glory, earthly Princes, (whose mindes are ridiculous afore God and godly men) too too much delight to be applayded. So that it is now, and it was ever so with God and good men, That he which humbleth himself, and slighteth such earthly pomp, (though an honour truly belonging to him) is of God and good men counted most worthy of Honour, Favour, and Exaltation. And I hope your Majesty doth, and will observe this Rule, and not fix your self upon such rotten branches, (which promise much, yet let you fall)

but

but upon God the sure Rock, and the Community of those that love him, and keep his Commandments; so shall you be surely fixed and established. And not to trouble your Majesty with too long a Prologue, I shall now (God willing) speak to the purpose.

Judges 6. 12, 13, 14, 15, 16, 17, 18, 21. When the Angel of the Lord appeared unto Gideon, he saluted him thus, The Lord is with thee, thou mighty man of valour. And when Gideon answered, If the Lord be with us, why then is all this befallen us, that we are delivered into the hand of our enemies? And then the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of his enemies, (*mark it*) have not I sent thee? And when Gideon said, Wherewith shall I save Israel? my family is poor in Manasseh, and I am the least in my father's house; The Lord said, I will be with thee, and thou shalt smite the enemy as one man. Moreover, the Angel gave him a sign, by touching his present that was upon the rock, with the end of his cane or walking-staff, until the fire came out of the rock, and consumed his present. And something to that purpose was

done to your Majesty by this last rising at Salisbury, as you may see by my book called, The Iron Rod.

And after that, Gideon sought to know the Lord by Sacrifice and Prayer; and the Lord made himself known unto him by Signs, and gave him Wisdom, and prospered him so, that with three hundred chosen men, he overthrew the numerous host of the Midianites. Here your Majesty may see what it is to seek the Lord. And these things are as properly spoken to your Majesty now, as they were then to Gideon, and they will be as effectually performed to you, if with faith you receive them, (as Saint Augustine did,) as they were then to Gideon; or, as if the same Angel had spoken them unto you: yet the case is not the same, for Gideon used his Sword onely; but you are to use first your Word; and if that will not, your Sword then will prevail.

I have, as you shall finde, in this ensuing little Book, set down to you (if happily from your Subjects after a propitiatory manner) something to ingage your Sovereign Majesty, for your own good, and their desire, and good of all, if your Majesty please to comply with it; which Subjects I finde (if they

they be real) are willing to prostrate themselves before you, as soon as you shall hold forth your golden Scepter of mercy unto them, as Ahasuerus did to Esther, Esther 6. 2, 3. And I beseech your Royal Majesty, (though you may well think me inconsiderable, to intercede between you and your People) yet hear the voice of your Royal Father of famous memory, saying, Son, (for so he beginneth) I have offered Acts of Indempnity, and Oblivion, to so great a latitude, as may include all that can but suspect themselves to be any way obnoxious or liable to the Laws, and which might seem to exclude all future jealousies, and give securities. I would have you alwayes propense to the same way: whenever it shall be desired and accepted, let it be granted, not onely as an Act of State-policy and necessity, but also of Christian charity and choice. All I have now left me, is a power to forgive those that have deprived me of all: and, I thank God, I have a heart to do it; and joy as much in this Grace which God hath given me, as in all my former injoyments; for this is a greater Argument of God's love to me, then any

prosperity can be. Be confident (as I am) that the most of all sides who have done amiss, have done so, not out of malice, but out of mis-information or mis-apprehension of things; none will be more loyal and faithful to me and you, then those Subjects, who, sensible of their errors and our injuries, will feel in their souls most vehement motives to repentance, and earnestly desire to make some reparations for their former defects. As your Quality sets you beyond any duel with any Subject, so the nobleness of your Minde must raise you above the meditating of any revenge, or exccuring your anger upon the many: the more conscions you shall be to your people, the more prone you will be to expect all love and loyalty from them, and to inflict no punishment upon them for former miscarriages. You will have more inward complacency in pardoning one, then in punishing a thousand. And again, (*saith he*) for those that repent of any defects in their duty toward me, as I freely forgive them in the word of a Christian King, so I believe you will finde them truly zealous to repay with
in-

interest, that loyalty and love to you, which was due to me, &c. And, dear Sovereign, many such exhortations to press you to offer a free pardon to all, and not to seek to be revenged on any, ye have in his Book, and last Speech to you.

Now I say, If a Subject had been murdered, and that his son should forgive all the murderers, yet the Law hath a power in it to put them to death for their actings in murdering his Father, notwithstanding his son's remittance; because his son is not a competent Judge in the cause. But in a King (in whom is the life of the Law) it is not so; for in any Case, and especially his own Case, he may forgive whom he will, and that must stand for Law, because he is a compleat Judge, so that his word by the Law is made to be above the Law, as we see in Cases of Remittance: for after that many have been cast to die by the Law, the King's pardon hath saved them: and whosoever denieth this, denieth the King's Prerogative Royal.

Again, I say, There is a distinction between Martyring and Murdering: for a Martyr offereth himself for the defence of the Truth of God, as our Saviour saith,
John

John 10. 17, 18. He layeth down his life, none properly can be said to take it from him, because he hath power to lay it down, and to take it up again, else he is not a Martyr; but the life of him that is murdered, is violently taken from him, that though he would live upon any terms, he may not live, and he cannot help it. And your Royal Father understanding this, did not say at his death, (nor as you have it in his Speech to you) that he was murdered; but said, that he was martyred. Therefore he that saith he was murdered, doth not onely deny him to be a Martyr, but doth also denie both his power and pardon, and belyleth him: for he did never pardon any for wilful murder, yet pardoneth all these men, being his own enemies, looking not on them as his murderers; but as they wilfully, yet ignorant-ly, did slay him: and he would have you to pardon them in like manner.

Your Royal Father following Christ Jesus in it, who (as he was a King, and a pattern to all Kings for the future times) had an eye to his Perogative Royal, thus, that he gives order to his Apostles, concerning them that had put him to death, that if they did repent, his blood should not be required of them: and

we see Peter proceeds with them accordingly; for after he had shewed the Jews how they had slain the Lord Jesus, until they were pricked in their hearts, and made to cry out to the Apostles, saying, Men and brethren, what shall we do? Peter doth not say, You must die for it; but saith, Repent and be baptized every one of you, in the Name of the Lord Jesus, for the remission of sins; and ye shall receive the gift of the holy Ghost, Act. 2. 37, 38. yet by the Jews Laws such offenders were to die without mercy, Levit. 24. 17, 18. and if it had been the will of Christ, Peter had power enough to put them to death, as we see Ananias and Sapphira were slain by the word of his mouth, Acts 5. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. but herein is Christ's pardon or Perogative Royal seen.

Most Royal Sovereign, That Text, 2 Chron. 25. 3. which many urge in this Case, is no president for you to follow: first, Because Joash was murdered, 2 King. 12. 20. Secondly, Because we read not, that King Joash gave any such charge to his son, as your Royal Father gave you, to shew that he forgives all his enemies, and would have
you

you to forgive them freely, if they repent and come to agreement with you. Thirdly, We read not of the repentance of them that slew King Joash; therefore it was but just for his son Amaziah, to put them to death.

And it behoves your Majesty, if there be any defects in your Father's Speech, to rectifie it by the word of Christ, and let not any wrest it to a wrong sence, contrary to his minde; for I am sure he meant to imitate his Saviour, notwithstanding he might fail in expressing his minde, through the frailty of flesh and blood, following the customes of former Kings, whose conditions did not reach unto him, yet I know none that came neerer to Christ in word and deed, then he did. Therefore do you follow the best, as he did, and take Peter's doings, Acts 2. 37, 38. for your president, and so you will honour your Father: for if you do not offer mercy to all freely without exceptions, and receive all that will accept of your pardon, preferring and securing them for the time to come, you wrong your self, and disobey and dishonour your Royal Father more then any ever yet did, by taking from him that power to forgive all; which power, (as he saith) all his enemies could not take from him

him: for in the well managing of that power, lieth all your happines, and of your peoples.

God did appoint three several Voices to be heard of men, and obeyed upon pain of his displeasure. The first Voice was that of Moses and Joshua to the children of Israel; and because they did not obey it, all that generation fell in the wilderness, Heb. 3. 16, 17, 18, 19. The second Voice was that of John Baptist and Jesus Christ to the Jews; and because they did not obey it, Jerusalem was destroyed, and the Jews, which lieth desolate to this day, Heb. 4. 1, 2, 3. The third Voice is this Voice, even the Voice of your Royal Father to your Majesty; and for not obeying it, you and your people have suffered hitherto; and this Voice is signified, Heb. 4. 7. and therefore I beseech your Majesty, obey it now.

And as Peter took the first spouse of Christ (after his resurrection) out of those that had put him to death; so I see no way left for you to obtain your three Kingdomes, but by joyn-
ing your Royal Self, to his Highness the Lord Protector and his Counsel; and to prevent all jealousies, make one of his Daughters partaker of your Royal Crown; for you see
the

the people dare not rise against him for you : this is evident by the last appearance for you, in most places of the heart of England, which if the generality of the people that are well-affected to you, had come in to them that rose, the work had soon been done : and if you bring in a forraign Nation, it is like all will rise, yea, many of your Friends will rise against you ; for the terror of CROMWELL and his Army, is upon the people here and abroad also, because they see him prevail, and that every work devised against him comes to nought : but if your Majesty slight this motion, it is propable in a short time that his Highness may obtain these three Kingdoms, and have them put upon him for his own inheritance, and then the best Prince in Europe will think himself happy to have his Daughter to Wife.

For my own part, there is none can do for you more then I have done ; for I have maintained your Cause in the highest manner before your reputed greatest enemies ; and have propounded this way of union between your Majesty & his Highness to them ; and it was well resented by all, insomuch that his Highness himself came to speak with me, and used me very favourably ; and I set them a time,
that

that the union should be afore Midsummer :
I pray God it be not too long afore these
writings came to your Royal Hands.

But some of them said, They feared your
Majesty would not consent to so good a mo-
tion for all sides, and the Kingdoms happines.
And once as I was propounding these things,
the Ladies and Daughters of his Highness
being present, I was demanded whether I
had any commission from your Majesty to do
such things. I told them, No; but said, I had
Visions, and a commission from God to pro-
pound such things, and that I believed your
Majesty would allow of what I did, and con-
sent to so reasonable an agreement; which if
you do, that high dignity which God by me
said should be yours, shall undoubtedly rest
upon you: but however, it is necessary for
your Majesty to offer freely (from your heart)
to all a general pardon and remission; and if
that be refused, God that knoweth the inte-
grity and secrets of your heart, will raise
you Friends unexpected, so that you shall pre-
vail: and it must be so, because justice is
but the hand-maid of mercy, and she may
not go before her mistress; but if her mistress
be affronted, she immediately followeth to a-
venge her, and then the mistress rejoiceth at
it, James 2. 13.

There

There is a party that are bloody men, of no Religion, who would have you come in by the Sword; not for any good they wish you, but thinking thereby to encrease their sins; for now they look upon themselves as in bondage: first, because their means is taken from them, so that they cannot commit such sins as they would do, if they had plenty of money. Secondly, because they are restrained from their courses of sins by these men now in power, more then they were formerly; and kept out of power, being looked upon as abominable creatures, which have not the fear of God in them, and they care not much who is on the Throne, so that sin and open profaness may be in esteem and favour again, and they to have their means and power again, to be its favourites. Against such a sort of men many took up arms, & against such the Army now stands: and such bloody irreligious men will never consent to have you pardon all them now in power, and come to such an agreement as above said: for if you do agree, their hope is frustrated, so that then sin shall domineer no more in this Kingdome. I pray God change their hearts, and let them see that God will never suffer such mindes to prevail here again.

I know

I know there is many eyes looking upon your Royal Fathers last Speech to your Majesty, expecting dayly when will your general pardon come out to all according to it, which specially is expected by those to whom it chiefly belongs, who also have power to establish you in your Fathers Throne; and judicious men may think hard of your deferring to obey the Christian command of so good a Father, which might prove so much advantageous to his glory, and your own glory and prosperity here, and hereafter in Heaven. Be not perswaded by any, contrary to your Father's last Speech unto you; for you have none so wise, nor none so faithful to you as he was; and therefore trust not to their wisdom nor their fidelity in this thing: and if you have them about your Majesty, that hindreth to send a general pardon, put them away from your presence.

It is the wisdom of a Master to turn away all his Servants if they are grown evil ones, lest they consume his estate; and take other Servants, and to be sure to keep them in better order. The Court of England (as most Courts are) was grown very corrupt, when Vice was more in esteem then Virtue, and he that wilfully brake God's Commandments

had in honour, while he that strove to keep
them was despised; so that men took sin for a
pleasure, deceit for wisdom, and folly for fel-
licity; and as the richest meat or best fruit,
is most subject to putrefaction, and there-
fore ought to be well seasoned and preserved,
else it will turn to noysome worms; so it is
in the King's Court by reason of the fatness
that attends it, that except there be a straight
rule of sobriety, and the love and fear of
God be fixed in the Courtiers hearts, that
they may endeavour to walke in all the Com-
mandments of God without reproof, they
shall surely become unsavoury in the nostrils
of God, and he will raise of the vulgar sort
of men, them, that shall cast the Courtiers
out, and trample upon them as upon dirt;
for, who will take water from a corrupt
fountain? The Court is the eye of the King-
dom, and, If the eye be evil, the whole
body will be full of darkness, Mat 6:22,
23. and if the darkness be so great, what
can follow it but confusion and destruction?
We are not strangers to these things, for that
we have seen these consequences too much
verified in our dayes; and yet there is many
among us, stands to vindicate themselves,
and will not believe their own eyes, nor ac-
know-

knowledge the just judgements of God upon them for their sins.

But I beseech your Royal Majesty to lay these things to heart, and to acknowledge by confessing it before the Lord, that a great many of sins were harbored in the Court, under your Grand-Father, and your Father also: and there were four capital Causes which broke out into judgements.

The first was in the Case of Essex and Overbury, when Essex's Lady was too much favoured: for though there might be just cause for her to put away Essex, yet she should have suffered as an adulteress, when she married Carre, Mark 10.12. so that we see, that for that injustice and disobedience to the word of Christ, Essex having this grudge still in his minde, at last is made the chief Instrument to destroy your Father's Court, when no man else could do it.

The second grand Cause, was that toleration to profane the Sabbath, which so stirred up the wrath of God against the King, that he caused all his people to abhor him for it.

The third was, the refusing to take the Anabaptist-Petition in 1633. into consideration; for though they were then but small,

yet they had such a Truth on their side, that they became to be the most violent and prevalent instruments, that stood up in the war against the King.

- The fourth was a young man that suffered in 1634. for poisoning his Master, for so it was proved either by a false witness or a true one, yet the young man constantly denied it to the death, and great application was made to save his life, insomuch that the Case came before your Royal Father, who as I heard examined it, and was so satisfied in the matter, that he would not pardon it: and no small heart-burning fire arose from that, even insomuch that the Kingdom is turned upside down by it; and therefore let men now take heed how they judge such hard Cases between blood and blood, lest they slay the innocent. This I believe his Majesty then might have done in such a Case, that seeing the young man's Friends depended so much upon his innocency, that if they would free the King by taking the blood upon themselves laid to his charge, in case the Witness was true, and that God should require it, he to grant their request; for so much Liberty to the King (in such a Case) is intimated, 2 Sam. 3. 28, 29. where

where David clears himself by putting the blood of Abner upon Joab, and his deferring to avenge it for his time. I do not say, Your Royal Father sinned in this thing; (for it was done by witness) but that it gave occasion against him, Judg. 10. 4. and against his people, with whom God was angry; so that as he would not pardon this sin, God would not pardon the other sins.

Therefore it is not prudence for a King to be violent against any one sin, and yet suffer many sins to go unpunished: for, A King that sitteth in the throne of judgement, scattereth away all evil with his eyes: A King, who can say, I have made my heart clean, I am pure from my sin, Prov. 20. 8, 9. It is one thing for a man to sin as he is a man, and it is another thing for the same person to sin as he is a King: David as he was a King, was perfect save only in the matter of Uriah, 1 Kings 15. 3, 4, 5. but as he was a man, he had other sins, Psalm 40. 12. 1 Chron. 21. 7, 8.

But I conclude this, I believe your Royal Father, for his own particular, to be a perfect man; and had he been so severe to

punish Sabbath-breakers, Whore-mongers, Swearers, Drunkards, and such-like sinners, as he was to punish Murtherers, he had been a perfect King also. Yet I hope, what he wanted, will be made up in your Royal Person, that you may be perfect in every degree; for such things was too hard a business (as times then went) for your Royal Father in his life-time to do; because the great ones were too much inclinable to such sins: but God by his providence brought them down, and punished their sins by manifesting his wonderful wisdom, in making that great sin of Murther (so hated by your Royal Father) to fight against all the other sins, and to conquer and subdue them, that your Royal Father by his martyrdom, through Jesus Christ, might conquer murther, and so bring all under Christ Jesus and himself. For a Murtherer hath no power over a Martyr, (and a rebellious War is a Murtherer) neither can he be a Murtherer to him, for that he is subdued before him, because he slayeth and conquereth the Murtherer by his death: as if he should say to him (for so the Scripture holds it forth, Hosea 13. 14.) O Murtherer, by my death I will be

be thy death : and the Martyr also by his death gets eternal life, John 12. 25. his mortality is swallowed up of life, 2 Cor. 5. 4. besides, Murther throughout the Scripture is called Death, as he saith, 1 Cor. 15. 26, 54. The last enemy that shall be destroyed is Death. And again, speaking of this time, saith he, Then shall be brought to pass the saying that is written, Death is swallowed up in victory. And again, Heb. 2. 14. That through death he might destroy him that had the power of death, that is, the devil ; and the devil was a murtherer from the beginning, John 8. 44. Again, No murtherer hath eternal life abiding in him, 1 John 3. 15. All which places and many more shew, That, Death, Devil, Dragon, and Murtherer, is one and the same : and none can destroy this Dragon and his Followers, but Jesus Christ with his Martyrs, Rev. 12. 11. by giving him as much blood as he can desire, and as much mercy as he can receive, that he might cease from his wickedness, and be reconciled unto God again, that God may be all in all, and that the mortal enmity that is among men and brethren (through war and division)

might be swallowed up with love and life eternal.

And in appearance as yet to me, there is none more capable under God then your Royal Self, to make your Self and all others in these Kingdomes happie; and there is no way for your Majesty to do it, but by obeying your Royal Father's Voice, as abovesaid: and though that be most contrary for flesh and blood to do, yet you must humble your Royal Self more then that, by sending your free general pardon to all, without any seeking, but my seeking of it: for according to that which goeth for Law with us, it is not safe for any, and specially they in power, to seek to you: but what I say, (who have alwayes hazarded my life for my conscience sake) may prove as authentick, as if all had sent to your Majesty. And therefore, I beseech your Majesty make trial of it, if not to them, yet may it please your Majesty to send it; and though I be unworthy, to be your Royal MESSENGER, and if you think fit to honour me with such a Favor, I make no question through GOD's assistance, but to give you a good account of it; notwithstanding the danger of moving such a thing

thing ; so that I believe it is not safe at first
for any of your Nobles to come upon such a
MESSAGE.

*And for any grudge to revenge, or
rancor in heart against them that put your
Royal FATHER to death, have no such
thoughts, but purely love them ; for I
never heard that any of the seed of the
Martyrs, hated them that had put their
Fathers to death ; but rather gloried, in
that their Fathers so gloriously died. And
who were the Instruments to bring them
to that glory, but those that put them to so
hard a Trial?*

*And after the Grace of Repentance is
given them, who will honour the Mar-
tyrs more, then they who have persecuted
them unto the death ? witness Saint PAUL
who did all this, insomuch that Saint PE-
TER, at last calls him, Our beloved bro-
ther PAUL, 2 Pet. 3. 15. Wherefore
(notwithstanding they have so violently per-
secuted your Royal FATHER to the death)
most glorious Sovereign, (upon their repen-
tance) receive your Subjects in love and
mercy, as your FATHER hath commanded
you, who went beyond any one Martyr, be-
cause*

cause of his power and dignity; and therefore his sufferings were greater, and are more full of glory, which is to you an unspeakable joy full of glory, through Jesus Christ who did enable him.

To the Son, JESUS CHRIST, be all
Glory and Praise for ever and ever,
Amen.

In long-Ally, at the entrance of Crown Court in
Black-fryers, March 23.
1634.

Your faithful

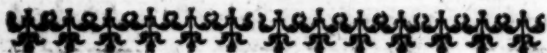
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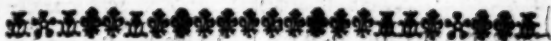
LORD,

Arise Evans.



To





To the Reader.

Beloved,

THese things had been out in print before the last Christmase, but that I had Visions to the contrary, which shewed me, that the King's party then had high hopes to prevail another way; so that these things then would have been rejected: but now I hope they are satisfied, and see no good can come to them that way, and that they will look upon this to be the most probable and the most excellent way for the King to come in; and, that this for that end comes out seasonably now: and the Lord send his presence and blessing with it, to his glory, and our comfort. So be it.



To the ROYALISTS.

Reloved,



OU see in my little book (called, *Voice of Michael the Arch-angel*) what Lines I have presented to his Highness the Lord PROTECTOR, to shew him how God is for us. And I believe, and so doth his Highness give credit (by all that I can gather from his deportment towards

(2)

toward me.) He believeth also, that what I shewed him came to pass. On last Saint *Michael's* day, was the appearance of *God* for you; and since the Almighty hath appeared for us, in somuch now, that his Majesty **CHARLES STEWARD** upon good ternis may come to his Throne when he please. And *God* forbid, but that the **QUEEN**, **DUKE** of *York*, **DUKE** of *Glocester*, and all the late **KING's** Children should come in upon the same Agreement, and be highly honoured by this Nation, if her Majesty leave Idolatrous Superstition, and all other sins attending Courts in our days behinde her, which the Lord of Heaven and Earth that beareth rule in this Nation cannot abide.

I know nothing that hinders the **KING** at this time, but a seeking of his Kingdom, and shewing himself willing to agree with his Highness the Lord **PROTECTOR** and his Party. Then let us praise *God*, to whom onely be the glory of our Salvation by *Jesus Christ*; and truly, as you see by the above said book, I have not spared them, but roughly shewed them the Truth; which albeit his Highness received not in wrath; but as it is a sharp loving reproof, (to his and their honour be it spoken) they received it with all readines, mildness, meekness and clemency, shewing to a discerning eye a willingness in them to perform what is required on their part, provided, that they have an Agreement suitable to their Worth and Valour: of which Demands in reason they ought not to be denied by his Majesty **CHARLES STEWARD**.

Therefore having through *God's* assistance brought it to this pass, lest I should be unfaithful,
I shall

I shall God willing now speak a word of reproof unto you of the KING's party, and chiefly to you who have not hitherto changed your habit of sin and cause of your misery, yet you would have the Kingdom come with all haste; and some of you are so violent, that nothing will satisfie you but blood, and treading down of such parties; and especially upon such and such men as you fancy to be guilty, you would have no mercy shewed. And in all these things you are mistaken, for they are so willing to do righteously, and to have peace, that they please God thereby.

And therefore neither you nor all *Europe* shall not be able to bring them down by force. Truly, let me tell you, I think it is in vain for any to fight with these men in the field, I know none that did attempt to fight them, which got any thing by them, but the humbling of their high and lofty Spirits. And his Majesty the late KING was sensible of it, and knew that he had chosen the wrong people for his-Souldiers, when he said of them, *Seft. 26. pag. 209.* of his Book, as followeth,

For the Army (which is so far excusable as they act according to Souldiers principles and interest, demanding pay and indemnity) I think it necessary in order to the publick peace, that they should be satisfied as far as is just; no man being more prone to consider them then my self. And though they fought against me, yet I cannot but so far esteem that valour and gallantry they have sometimes shewed, as to wish I may never want such men to maintain my Self, my Laws, and my Kingdoms in such a peace, as wherein they may enjoy their share and portion as much as any men.

And

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And truly the King had great reason to wish such a with, when he had considered the carriage of Both Armies; for as the King's Army were generally given to swearing, drunkenness, whoredom, with other such vain sinful lusts, which, to maintain such a course of life, no small means will serve turn; so that, to maintain such lusts they wronged the Countries where they came, (which Countries observing the different dealing of both Armies, and that the KING's Army made them, who afore were really for the King, to abominate such doings) so that they all did joync with the PARLIAMENT's Party against the KING; which thing proved both his and his Armies ruine, and indeed the ruine of all his Par-y. Besides, such men were the worst men for Souldiers, as could be imagined; for when they should be watching and alwayes in readines, one party was with their whores; another, drunk; a third, gaming; a fourth, plundering; a fifth, swearing and fighting one with another: (which things are destructive to an Army, who should sanctifie themselves, specially at such times, *Deut. 24. 9.*) but when they were got together, though they would fight most gallantly at a single duel, or at an Ale-house, yet such men are never good in the field, specially when they come to encounter with a people, (whom they think do seek the Lord, and fear him, and live civilly) then the fear of God's wrath and of death, commonly makes them run away, or else their ambitious Commanders strive for honour till time be past, when indeed they should go on by lot, *Judg. 1. 1, 2, 3.* and if they chance to do an exploit, they too soon fall a plundering, that seldom, but at the last they
come

come to lose all again. These things the late KING understood, and experience did witness it to him.

But the PARLIAMENT-Souldiers were men of another temper; and though of divers Opinions, yet they went out of zeal, in rage and fury to fight against those incivilities of the KING's Army: for truly, had the KING's Army been temperate, considering what they went about, and adorning their Religion, (specially at such a time) with a holy life, they had not lost the day, neither had so many as did go out, been so eager to fight against them.

And when the KING's Army above-said were fulfilling their lusts, the PARLIAMENT's Army, some were praying; others, meditating; a third, reading the Scripture; the fourth, exercising their Armes; the fifth, consulting and taking care how to provide for the Army, that they should not wrong the Country: and all watching opportunities, being alwayes in readinesse. And there is much more difference, if you consider all in both Armies, as they differed in all points; so that it was impossible for the KING to prevail, though I confess the KING had as gallant men (but not many) as ever *England* bred, who have done gallantly here sometimes, and specially beyond Sea.

And the PARLIAMENT's Army knowing, that they fought against such profane sinners (that made no conscience of their wayes) had comfort, and they were assisted with courage, that they seldome turned their backs upon the Enemies; because they feared the Lord, though it was sometimes irksome to them, to go against the Lord's

Lord's anointed, specially to them that did truly understand; but others that went on false Principles, fought stoutly, (as we say) without fear or wit, being not able to see the event thereof.

Now the prudence of our late KING was such, seeing these gallant Spirits, that though he sacrificed his life to satisfy them that fought against him, yet such was his clemency, that he loved them, and wisheth to have them stand for him, counting them excusable for what they did against him, and worthy of mercy, none exempted, but that all according to their degrees and merits, should enjoy their share (in peace and happiness) as much as any men in his Kingdoms: which minde of the late KING, is clearly seen in the words above cited.

And truly, let me tell you, That the KING and all the Nobles in *England*, could not have done so much right to the Commonwealth or Crown of *England* as his Highness the Lord PROTECTOR did, and after times will further manifest it. And again, I say, if we consider, you shall finde, that he is true to the Crown (whatsoever men say to the contrary:) for when as his Highness took upon him the Title of PROTECTOR, if such righteous thoughts had not been then in his Heart, he might have as easily then been a KING as a PROTECTOR; and he did refuse it, to manifest, that he acknowledgeth the KING, and that he would be but a PROTECTOR until the KING came to an Agreement with his Kingdom.

For according to the Laws of *England*, a PROTECTOR is no more then a person that standeth for a KING, and ruleth for a time, that is, till the

the KING come to age, or otherwayes, till he be capable of ruling; which, now our KING being at a difference with his Subjects (though he be of Age and Discretion sufficient to rule) yet the difference and distance between Him and his Subjects makes him uncapable. And I believe you will finde, if you examine former presidents of this nature, that though the KING doth not rule himself in person while there is a PROTECTOR, yet alwayes the time of his raig is reckoned; so that the King beginneth his raig from that time, as his PROTECTOR, which is his Deputy, takes the rule upon him; and therefore I hope you that think I have missed, in saying, That KING CHARLES should come to raig in 53. when you see the time of this PROTECTOR reckoned to KING CHARLES' raig, then you will say, I said right.

If there be any antipathy (as I believe there is) between David and CHARLES, he must raig in Hebron for a time, 2 Sam. 5. 1, 2, 3, 4, 5. that is, *without the consent of all his people, having nothing from them*: for Hebron in the British Language signifies, That he raigs KING though the Kingdom be not given to him: for Heb in English is *not*, and *ron* in English is *given*; so that Hebron by interpretation is *not given*: any Welch-man can tell you, that Hebron in English is *not given*; and if not, I will put it into a phrase that is undeniable, *Ron iddo dynas*, that is, *A Kingdom will be given him*; *I mau nwe etto heb i vai bi*, that is, *they gave it not yet*. Therefore I say CHARLES raigs in Hebron; and doubt not, but after the similitude of David, he shall raig in Jerusalem, that is, *by the consent of all God's people*.

And to stop their mouths that do asperse me, as a false Prophet, concerning 1653. put the case I took CHARLES for OLIVER; for he came in in 53. It is no more then what Samuel did in the like case, when he took Eliab for David, 1 Sam. 16. 6, 13. therefore a true Prophet may be subject to such a mistake: yet as above, to clear my self of such a mistake, I hope you will see hereafter, that CHARLES then came to the Throne, though in the person of OLIVER his Deputy by my account.

But you will object, David and Eliab was of the same family.

I answer, CHARLES and OLIVER also be of the same family; if Haraulds reports be true: for Oliver by the one side comes of the ancient British Kings; and by the other side comes of the Stewarts: and that is the true Line of the late King Charles, by which he enjoyed the Crown of Great Britain.

And though some say, It was a presumption in me to declare so much concerning 53. yet I do not fear, but God will maintain me in what I said, against all those that asperse me, and will overthrow the aspersion that is cast upon me of them that understand not, by a judicious party which doth both understand and will plead my Cause.

It is true, I have set down something concerning my anointing, from 1 Sam. 16. 3, 11, 12. which by no means can sinke into the brains of some learned men that cavil against it.

Gentlemen,

I directed it not to you, but to his Highness the Lord PROTECTOR, who I know delighteth in
[such

such things, for that he is able to comprehend them. Therefore you might have passed by it with silence, rather then condemn that which you understand not; for sacred mysteries are not to be understood by your Grammer-Rules, without faith, neither is that a rule for a Prophet to understand the mysteries of God's Kingdom, for if Faith be wanting, he cannot see nor say nothing to that: and our Saviour Christ gives thanks to God the Father, because it is so ordered; and tells you plainly, That such things are hid from the wise and prudent, *Luke 10. 21. Matth. 13. 11.* and Saint Paul tells ye, That our rule of Faith that we go by, shall destroy all such learning as opposeth it, *1 Cor. 1. 19, 20, 25. 1 Cor. 2. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.* for Prophets have a holy unction from him that is holy, and an anointing that is of God alone, *1 Job. 2. 20, 27.* It is not fit to cast such holy things before fierce unfaithful men of common understanding, which by our Saviour Christ's account (though they be learned) are as dogs or swine, that know not such things, nor the worth of them, *Matth. 7. 6.* but I thought better of you before whom I have shewed my pearl, else I had not done it.

Gentlemen,

If you cannot speak well of him that speaks well of you, and seeks your welfare, how will you come to speak well of him that speaks evil of you? and if you cannot do good for good, how will you come to do good for evil? *Rom. 12. 20, 21.* I have not spoken evil of your learning, and why should you despise mine? you

know it is said, *Quench not the spirit. Despise not prophesying*, 1 Thess. 5. 19, 20. And it is said, *Beware lest any man spoil you through Philosophy and vain deceit*, Col. 2. 8. you square the Scriptures, & understand them by such rules of learning; but the Prophets have another rule to construe them right, which rule your Philosophers never knew. Therefore Prophets need not come to you for help to unfold the mysteries of the holy Scripture, but rather ye ought to magnifie Gods wisdom, and deny your own carnal wisdom, when you see a thing opened by a mean man, and made clear, which all your prudent men could not do, 1 Cor. 1. 19, 27, 28. 1 Cor. 2. 9, 10, 13, 14.

I do admire at the haughtiness and loftiness of some peoples Spirits, who would not onely seem to be mightily for King *Charles*; but also are as violent against the Protector; I am sure they are none of the Kings Friends; he hath too many such proud arrogant ones on his side, (which are zealous for his honour) that undid his Father, and will never do him good, except they understand themselves better then hitherto they have done.

I pray, is it an impossible thing to be, and an unreasonable thing to believe, that King *Charles*, and the Protector should agree, and that the way to do it, should be by a match between the King and one of the Protector's Daughters? they being vertuous Ladies, both beautiful and personable, brought up in as good education and parts as *Europe* can afford, being not inferiour (if considered in all parts) to any Ladies in Christendome, nor less worthy of a Princely bed,
then

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then the best of them: except ye judge them that are most wanton, and are puffed up with their vain beauty or painting, which have the least of the fear of God in them, to be most worthy of such enjoyments.

And truly for descent of Blood, I believe, if it were well examined, we should finde, that his Highness comes of as good a Royal Stock, as any Prince came of, (though for a long time it hath been under a Cloud, and not so esteemed) even the very same as King *Charles* is, of the ancient British Kings, and not much, if any thing, inferior to him in that Line. And the hope of the *Britains* hath been, ever since they were brought under the *Saxons*, that one should be exalted strangely out of that Stock to do great things: and we have many Sayings, and Proverbs of instruction, or rather Prophecie, to that purpose, which I believe are now verified in his Highness: one is thus, *Husbu i deng is y dan obboradd i mau i wriddin*: that is in English; *The man in his time will manifest of what root or degree he is descended*. But his Highness doth not glory in flesh and blood, as the prodigals do of their blood and gentility, though he sheweth it in actions, to pull down such high spirits that are more for Vice than Virtue; and he doth it with more tenderness, then they would do to him, if they had him under, which sheweth he is of a right Princely vein; for a Clown and a Coward is cruel, and will have no mercy on his enemies, if once he gets them in his power.

But however, suppose his Highness were not of so great a Blood; if that *Charles Stewards* house should descend as it did hitherto, and *Oliver*

Cromwel's house ascend as it doth, within a few Generations to come, it would not be counted then a bad match, for the best of the *Stewarts* to match with the chief *Cromwel*'s Daughter.

Therefore I say, Why should you be so contrary to the King's welfare, as I heard some say, That they would rather see the King lose all and perish, then so to undervalue himself, as to be married with *Cromwel*'s Daughter. Truly, I doubt such proud Spirits must down: and the King's best way, is not to hear them: for if the late King were now alive, to see these things now as they are brought about, he would counsel his Son to marry his Highness's Daughter, and so to make peace. And if the late King's words be rightly considered, his wishes to have the Army for him saith no less: for what more probable way is it for the King to gain the Army to him, then to joine in affinity with the Captain-General thereof? I think this is the sence of the Speech of his Majesty's Father, as true as if he was now living to declare it: for he was a wise foreseeing Man, that saw this Army was invincible. And I cannot finde in all the late King's Book, where he doth give way for his Son, this King, to avenge his blood; but rather, that he forgive all, and exhorteth him to forgive all that are willing to come to an agreement with him: and truly it is not onely perfect Christianity, but it is also his greatest Policy to do so.

Yet many say, That if the King should match with his Highness's Daughter, he would be in scorn among all the Princes in Christendom.

Alas! he is more in scorn among them now as he is: for what do the Princes do, for to restore

restore him ? If they send him a little maintenance for a time, they are soon weary of him; and account of him but as a poor man that craveth Alms. We know how the Papists scorn and slight their poor brethren, if they be contrary to them in their Religion, and do nothing for them, but rather do what they can against them, even to the taking away of their lives : And it is God's mercy to King *Charles* and that Family, that he hath escaped among them all this, while with his life, being he is one that they fear, if he be set up, may come to ruine their Religion.

Therefore if once the KING's Majesty were joyned with his Highness the Lord Protector, what need had the King to care for any Prince in the World ? I believe they would all tremble at his presence ; for God hath provided him an army, that if once he were in the head of it, all the World could not parallel nor shew such another ; because his Army doth consist of civil, wise, politick men, that have zealously devoted themselves to fight Christ's battels, and to bring down his Rebellious enemies under his Iron Rod, for to keep Gods Commandments; and they shall prosper.

Yet let me not flatter our gallant English Souldiers, lest I should deceive them ; for I read *Joel* 2. of a terrible Army, called, A Northern Army: which I believe is designed for this place, and shall do great things : but if we turn to God and the King, as you see *Joel* 2. 12, 13, 14, 20. then God will remove this Sea Northern Army from us. I had also Visions of such things. And *Grobnerus*'s Prophecie agreeth to it, which speaketh thus : *Then shall appear one Charles de-*

Secending of Charles, with a mighty fleet on the coast of his Fathers Dominion, and with the aid of the Danes, Swedes, Hollander, and French shall subdue his adversaries, and shall govern the people most happily, and shall reign long and far, and shall be greater then Charles the Great. Besides, there is in a Book of Sir Francis Bacon, a Prophecie to the same purpose: thus, as followeth,

*There shall be seen upon a day,
Between the Borrough and the Bay,
The black Fleet of Norway;
And when that Fleet is come and gone,
England build houses of lime and stone,
For after wars you never shalt have none.*

And Mr. Gostolawes Visions, as you have it in his Book, doth witness the same. But I look upon these, as a threatening from God, to bring the Army to agree with the King in reason, and honouring him, and not to stand it out with him, so as to look upon him altogether inconsiderable, because he hath not men and money; for God is able, on a sudden, to raise him both, though it is hard to get such as our English Army consists of; and I hope they will not lose the honour of bringing in the King, they consisting of the purest sort of men.

But indeed, in all other places where they raise Armies, they raise them of the most vile and uncivil men that are among them, as formerly they did take the Thieves from the Goals for Souldiers, and press the most vile and wicked sort in all Countries, such as had no fear of God in them. Therefore as the Proverb saith, Put
a sword

A Sword in a mad-man's hand, and see what will be the fruit of it; and if you like it, do it again; I am sure the late King found a bitter fruit from it the last time: but this Army are of a clean contrary sort of men; for they that had most of the fear of God in them, were the Foundation of this Army. A little leaven leaveneth the whole lump, be it good or bad, *Matth 13. 33. 1 Cor. 5. 6, 7.* And therefore ten thousand of them that pray to God when they fight, and study God's word continually, shall beat forty thousand of such as fear not God, (but contrarily, curse & swear) be they never so desperate and strong men: yet let none presume upon his holiness as the Pope did, who thought to make the World flie before him, and was choaked by a flye that flew in at his mouth.

The King can never have a better opportunity then he had the last time he came from *Scotland*; for had not the blinde and the lame been with him, who were hated of *David's* soul, *2 Sam. 5. 6, 8.* the King had been on his Throne at *London*, within eight dayes after he had entred *England*; for if his Counsel of War had had eyes to have seen their way, and legs to come valiantly forward, when God gave them such an opportunity, the work had been done; and it had been wisdom and valour in them not to sleep upon it, but to march night and day until they came to *London*; and if they had taken all the horses in their way to bring them speedily up, the King then might have suddenly recompensed the owners of such horses: and the way was open, no power being between them and *London* able to hinder them; for the Parliament themselves were a-
mazed

mazed at the sudden news of the Kings coming into *England* with such a great power; and they being so unprovided, were ready to receive him without a stroke, had his Army been swift enough to come in time to *London*.

But had the Lord Protector with so many of his men been (in their stead) with the King upon such a design, having so fair an opportunity, the Lord Protector and his men had soon been Masters of *London*, and had set the King on his Throne.

Therefore let not King *Charles* think, that such men as brought his Father (though unwittingly) to the block, and himself into such hazard at *Worcester*, and themselves to a great destruction, that ever they should do him good in the field. It is true, the men wish well to the King: and who can be more truer to him then they are? but alas! they have deceived both him and themselves hitherto; for they are not fit Souldiers, specially to go against these men that are in the Army now in *England*, because they are blinde and lame in all their proceedings.

We may not think that *David*'s soul did hate a blinde and lame man, that wanted the use of his natural eyes and feet; No, God forbid he should hate such poor creatures as could not help themselves: but those blinde and lame that *David* hated, were foolish negligent Souldiers, that were not so wise as to see their time, and swift enough to take their advantage, when God gave them the opportunity. And so I hope the King will be of *David*'s minde; for such Souldiers do but deceive, destroy and waste themselves and those that imploy them.

There-

Therefore the *Jebusites* said in scorn to David, *2 Sam. 5. 6.* Except thou take away the blinde and the lame, thou shalt not come in hither; Thinking David cannot come in hither. (As our long Parliament justly scorned the King's men, knowing they were both blinde and lame in all their enterpriles.) But David returns the *Jesuites* mockery upon themselves, saying, they were the blinde and the lame, *2 Sam. 5. 7, 8.* and Joab made them know, when he smote them, that David had no such men, as they thought they were, *1 Chron. 11. 5, 6.*

Therefore, I say, the King will do well if he agree and joine himself to this Army now on foot, for I believe it will be a hard task for him to get an Army that shall beat them out: for the late Kings blood, the providence of God hath clearly shewed where it lieth, if men had but eyes to see it.

I pray observe, the Presbyterian Parliament (for I believe the Independent consented not to it) set forth a Declaration to invite the King, saying, That if the King would leave his evil Council and come in to them, they would make him a glorious King. And the KING resting upon their promise, hoping to finde them faithful, went without his Council to the chief strength of the Presbyters, even the Scots Army.

Then the English Presbyters, forsooth, seemed to be angry, that he came not to them: and between them they then set out a pamphlet, abusing that Scripture, *2 Sam. 19. 41, 42, 43.* and taking it for a cloak to dissemble with the good & innocent King, wherein, forsooth, the English Presbyters

byters took upon them to be *Israel*, and the Scotch Presbyters took upon them to be *Judah*, making as though, according to the Text, they strove who should be most forward in their love to bring home the King. (Shall not such Hypocrites be punished !) But in their bringing of him home, the one proved to be more like *Jerebel*, 1 *King*. 31, 7, 8, 9, 10. then *Israel* ; and the other more like *Judas*, *Matth*. 26. 14, 15, 16, 47, 48, 49. then *Juda* : for so they brought him to his long home, and delivered him to *Pilate*. And as the *Pilate* of our time, had not the honesty to wash his hands from his blood ; so the other had not the honesty to take his blood upon them, as by right it is, *Matth*. 28. 24, 25. and hath been required to the purpose of the Scotch Presbyters. Therefore sure their English Brethren shall not escape, though they be the cunningest Hypocrites on the earth ; the Scribes and Pharisees were but Fools in comparison to them, for hypocrisie.

Yet God forbid that I should say, All that go under the name of Presbyterians are so guilty of the Kings blood, though they all be sufficient Hypocrites in other Cases ; but certain it is, that a party of them contrived the way to bring the King to his end ; how many they were in number, God onely knoweth, and it is too a hard a thing for man to finde them out, because all are perjured persons, that are to witness it : all honest men were excluded from that secret, so that they can witness nothing.

Therefore I would not have the King to punish any of them for his Fathers blood ; but refer it to God : for the evil name and shame they got by
it,

it, and the guilt that lieth upon their consciences, with the voice of his blood that followeth them whithersoever they go, is a greater punishment to them, then all the torture the King can devise to put them to : for if he punish them, then it mitigates and lesseneth the aforesaid punishment. And truly he cannot punish the guilty, but he must also destroy the innocent ; for they were so link'd together in the work, that if the Case of the King's blood come to be tried, I believe the most guilty will escape best ; for they will say and swear, and hire others to swear any thing, and use all means to cast it upon the innocent. Therefore, I say, let the King forgive all or none ; truly, I am sure by a Vision that I had, he must forgive all or none : and if he forgive none, I know not how he will ever come to enjoy his Kingdom.

We have a continual noise of Plots among us ; I am perswaded most men are more inclinable to that bloody way, then to the way of peace : yet these Plotters are so foolish in the managing of their Plots, that their designs are discovered before they are laid. The Presbyterians were not so in their Plots against the Church and the late King ; as not long since I heard a Secretary say, That he knew of that Plot thirty eight yeers ago ; but said, *we had no drunkards nor tell-tales among us* ; they covered their Plots with religious pretences ; they were so circumspect, that they would not be seen in Taverns and Ale-houses, lest they should be suspected : and they held it unlawful to fight against the King or for Religion ; but when at last they got strength, they
fought.

fought against both, until they brought their Plot to effect; yet you know how soon they lost that pre-eminence, which so long with many Prayers was in getting. God gave them their request; but sent leanness into their soul, *Psal.* 106. 15. that they are not the better, but now much in a worse condition, then when they began to plot.

Therefore let all the Plotters take the Presbyterians for an example, and see what fruit they had for their long plottings and contrivings to shed blood; and what they are like to have hereafter, is to be lamented by them.

I am sorry to see men given to bloody Plots: I am perswaded many care not what money they spend to bring in the King that way, yet I believe they are none of them that be in favour with him; but such as think to gain his favour thereby, are most ambitious and forward in these Plots. Let them take heed, they run a great hazard to little purpose: for I am sure one man with his Prayer and Pen, he having but one hundred pound to set him forward, *Eccles.* 10. 19. shall do more good to bring in the King in peace, then a thousand Plotters should do to bring him in after their manner, though they had a thousand pound apeece to set them forward.

For my own part, I have neglected my outward calling, and done what I could, spending my time, and what I could get, in writing and printing for the King, these three years: and now, being brought low every way, my best Friends forsaking me, my outward calling failing; for I was hindered in it, because I gave myself to
write,

write, and am yet hindered and lose my time with people that come to me dayly to be satisfied with Words; but my Wife and Children will not be satisfied without bread, and I must provide for them, or deny the Christian Faith, *1 Tim.* 5:8. Therefore expect not much more from me, except God send me means, which yet I know not of.

It is true, Divers Persons of Qualiry paid me royally for my former Books, else I had not been able to subsist. And many came to keep me in talk, (not considering my time) but thought I had my Books for nothing, for they would have them at so small a rate; and not onely so, but many poor people had them for nothing, though when my number was gone, and I wanted Books, I had paid dear to the Book-seller for them. Therefore what I got from the one, I spent upon the other. Loath I was, to offend any by denying them my company, which many times came a great way to see me: being also willing, that the poor honest-hearted should have freely what I had, as well as others which paid me well.

Yet had any done to me, as that most honourable Earl of *Pembroke* did to *Matthew Coker*, they might have been offended, who, for a less service then I have done for the King's Party, when he was in distress, the said Earl did send him a hundred pound. But alas! all that I had from them for Books these three yeers, did not amount to half a hundred pound; yet God be praised I live, (though poorly) and men do expect great matters from me, though by no means will they be obedient to God's word, upon which the promise

wise of happiness is grounded ; which Word, in all my books I have alwayes set before them, shewing, that except they would believe, repent, and amend their lives, God would not perform to them what I had said. And therefore they ought not to blame me because the King came not in, but rather to blame themselves, for that they did not turn wholly to God ; which if they had done so, God in mercy to them had brought in the King, and would have settled all things in Church and State afore now.

I have not earen the bread of idleness all this time ; my labour is beyond expression, for I have taken more pains these three yeers, then a dayly thresher, whose morsel is sweet unto him, and his rest pleasant : but this sort of labour takes a man from all outward comforts ; for such a man delighteth in his sore labour ; so that *Christ, Moses,* and *Eliab* eat nothing in forty dayes, as you see *Exod. 34. 28. 1 King. 19. 8. Matth. 4. 12.* Therefore though natural men know it not, the labour is great, and of so much value, that if men should give all they have to such a labourer, it would not balance his desert. I speak not this for my self, because I look not for any reward from you, for I believe God will reward me : but having experience in the work, I know the time doth not afford to the faithful labourer encouragement, and that reward which he merits ; else the work that I began had been more foreward then now it is. Wherefore ye ought to consider them.

Many are offended with me, because I set a time for the King's coming into *England* : I wonder what they lost by it ; if some being covetous

to get; have laid wagers upon it, who advised them to do it? I never read of but one wager laid in all the Scripture, *Judges 14. 12, 13, 17.* but *Sampson* that laid the wager lost it through his own folly, in telling his minde; as the now-Plotters were spoiled, because they could not keep their own secrets; and they that won the wager got nothing by it, for *Sampson* made them pay dear for it, *Judg. 14. 19. Judg. 15.* And was it not meet, that these men now should lose, to teach them, that they should not wantonly dally with secret things in those presumptuous profane ways and gambols? they should have been wiser before they laid any thing upon it. And take notice, that when I first set down the time for the King's coming in, in the year 1653. I told them plainly for any to understand it, that if they did not leave their profaneness, the King would not come in according to my saying, and that God would alter the appointed time (of the King's coming in) as he did in the time of *Moses* alter it forty yeers, *Numb. 14. 34.* as you have it in the Postscript of my Book, called, *The Eccho.* And all the prophecies of God are conditional; for when God sends a Prophet to pronounce destruction to a people, and sets a time for it, if upon it they repent and amend their evil wayes, they shall not be destroyed at that time. And when God sends a Prophet to bring good tidings of deliverance to a people that are in captivity for their sins, and sets a time for their deliverance, if that people upon it do not repent and amend their evil wayes, they shall not be delivered at that time, *Jer. 18. 7, 8, 9, 10,* yet though God remove the decree for a longer time, *Micah 7. 11.*

that which the Lords Prophet hath spoken, whether it be of mercy or justice, it shall surely come to pass; as we see in the case of *Nineveh*, it was destroyed according to the saying of *Jonas*, though not in the time God at first allotted for it, *Tobit* 14. 4, 8, 15. and *Israel* came to *Canaan*, though not at the first time that God had allotted for them, *Numb.* 13. 2. *Deut.* 9. 23. *Joshua* 21. 43, 44, 45.

And you of the King's Party, I say, pray, Beloved, take notice of the manner of God's fulfilling his promises to his people, when they will not leave their sins: *Jeremiah* prophesied that the Jews should be delivered out of their captivity in *Babylon* after seventy yeers was expired: and his word was fulfilled in part; for in the first yeer of *Cyrus* there was a Decree made for their freedom, *2 Chron.* 36. 20, 21, 22, 23. *Ezra* 1. and according to it they came to *Jerusalem*, and laid the Foundation of the Temple, *Ezra* 3. 10, 11. but they had many great sins among them, *Ezra* 9. 1, 2, 3, 4. *Nehem.* 5. *Nehem.* 13. 15, 16, 17, 18. as we also have: Therefore you shall finde that they were not perfectly delivered until the second yeer of *Darius*, *Ezra* 4. 23, 24. for the adversaries of *Judah* and of *Benjamin* wrote against them to *Ahasuerus* and *Artaxerxes* Kings of *Persia*, and got Commissions to suppress them by force of Arms, *1 Esdras* 2. 30. *Ezra* 4. and also you shall finde, *2 King.* 17. 24, 25, 26, 27, 28, 29, 30 31, 32. *Ezra* 4. 1, 2, 3, 4, 5, 6, 7, 8. *2 King.* 19. 37. that these adversaries that then hindered the freedom of the Jews, were such people as hinder you now, for they were absolute Independants, of divers Religions

gions, and all feared the Lord (as now these fear the Lord) but they served their several Gods, 2 King, 17. 29, 30, 31, 32. And as the men of *Babylon* made *Succoth-Benoth* their God; and the men of *Cuth* made *Nergal* their God; and the men of *Hamath*, *Asbima*, their God; and the *Avites*, made *Nibhaz* and *Tartake* their God; and the *Sepharvites* burnt their their children to *Adrammelech* and *Anammelech* the Gods of *Sepharvaim*, and they made themselves Priests of the lowest of the people: so in like manner our Sectaries have their several Demi-Gods; as the Presbyters have *Fairfax*, *Knox*, *Waller*, *Love*, *Calamy*, with many other; the Independents, *Harrison*, *Peak*, *Vavasor* *Powel*, *Rogers*, *Simpson*; the Levelers, *Lilburn*; and the like: yea, there is not any Sect, but fanfie to themselves Gods or Leaders, and make to themselves Priests of the lower sort, which have neither Religion, Reason, Eloquence, Learning, or any other Ingenuity in them at all, but a proud ignorant sort of zeal, being in all things like the adversaries of *Judah*; for as it is said of them, 2 King. 17. 33. they feared the Lord, but yet it is said, *vers. 34.* that they feared not the Lord, because they worshipped him not according to the Law that God had prescribed for *Jacob* whom he named *Israel*: so now the Presbyterians, Independents, Levelers, or Brownists, may be said to fear the Lord, and yet not truly, because they do not worship him according to the law that God hath prescribed for us, as in the Communion-Book, vulgarly called, The Book of Common-Prayer. And to shew you a mystery of hope, the Jews were hindred for the time of three Kings, *Ezra* 4. 5, 6, 7. of which three, *Artaxerxes*

reigned thirty two years, *Nehem. 13. 6.* Yet the Holy Spirit speaking of the same matter, tells us, that they were hindred but two yeers, *1 Esdr. 5. 37.* surely this Prophecie is for us; for they were hindred for a longer time. And this sheweth you, That since the Foundation was laid in 1653. you shall be perfectly delivered afore 1655. be expired, and King *Charles* will be on the Throne by then; provided, That you unfaignedly turn to the Lord, by fasting, praying, and reforming your wayes, according to Gods Commandments, and specially in not profaning, but keeping holy and sanctifying the Sabbath day, for therein lieth the promise of glory, *Isa. 58. 13, 14.* here and for ever, *Isa. 56.*

Now you will ask me, *How was the Foundation laid, and wherein had the King's party any freedom in 1653. or in what manner doth it resemble Cyrus his decree for the Jews?*

First, I answer, That in 1653. by all accounts the Foundation was laid; for whereas before the power was in the State, Parliament, or People, or where we knew not; now it is in one single person again; so that the Foundation of Monarchy (which was destroyed) is laid again in the Protector I hope for King *Charles.*

Secondly, In 1653. the Ingagement was so taken off, that the King's party that took it not, now have the benefit of the Law, from the which benefit by the Ingagement they were utterly excluded; so that if one that had taken the Ingagement had robbed and killed one that had not taken it, it had not been a Crime in those times; for we have right to nothing but by the Law. Thus you see what God hath done for

for you, to fulfil my Prophecies in 1653. you must not despise the day of small things, *Zach. 4. 10.*

There came unto me a Gentleman, a great Historian, about two yeers ago, who did affirm that *Cromwel* was *Cyrus*, and that he would restore both our Liberty, Church and King to us again. This Gentleman was a West Countryman, who had Commanded in the late King's Army, and had suffered much: I could wish all the King's Party were of his temper and minde.

Truely I believe, That *Cromwel* is not onely *Cyrus*, but will also prove *Zerubbabel*, that did not onely lay the Foundation, but will also finish the work of God, and bring forth the head-stone thereof with shoutings, (I mean King *Charles*) crying, Grace, grace unto him, *Zach. 4. 6, 7, 8, 9, 10.* And not onely so, but that *Cromwel* will be *Darius*, that shall curse and bring a curse upon all, whether they be Kings, or whatsoever they be, that hinder the work of God in establishing the King again, and the true worship of God, *Ezra 6. 11, 12.*

Therefore be not like the Jews, that said, *Can there come any good thing out of Nazareth?* *John 1. 46.* for you see Jesus the most blessed came from thence, *John 19. 19.* Wherefore let not the Independent think, but that much good may come to them from the King *Charles Steward*; and let not the Kings Party think, but that great good may come to them from *Oliver Cromwel*, now Protector, who will restore the King, and hath done as you see something already in order to it, and more I could shew you. Therefore I say to you again, of *Oliver Cromwel*, as the Pro-

phet said, *Zach. 4. 9, 10.* to the Jews of *Zerubbabel*, He hath laid the foundation of the work, for the King's restoration, he shall also finish it; do not despise the day of small things, that is, do not despise what he did in 1653, when he turned the State into a Monarchy, and freed you from the Engagement; that is something, though it be but small in your eyes. Oh that you had abated in your sins so much, as that doth add to your deliverance. You know the people of God tasted and prayed oft when they were in distress, and that not only privately, but also publickly. And you see the Independents and Sectaries do so, though they be not yet the people of God: and why do not you so seek the Lord, that he may be merciful to you? I am ashamed of you: what can I say to God or Man for you, when you neglect these things?

Once, not long since, as I was at Mr. Peters's Chamber on a Sabbath-day in the evening after Sermon, he was disputing Cases of Conscience: when all was done, and the people gone, except some few Gentlemen that staid to talk with him; He asked me, *How I liked such meetings.* I said, I liked it well, if it had been done in and for the Church of God. He said, If you do not count us the Church, why do not the Cavaliers use such holy meetings among themselves? we should be glad to see them do so. Said I, The reason is, because you will not suffer them to do it, for fear they should plot against you, as you formerly plotted in such meetings against them. Said he, we never hindred them to meet in this manner. I answered, That you did to my knowledge; for not long since at a house in Coven-Garden there was a company of devout Cavaliers met to serve

serve the Lord; and you sent a company of Soldiers upon them for no other cause, which took many of them prisoners to St. James. Then Mr. Peters remembering it, had not a word more to say to that.

But he might have answered, That was in the long Parliaments time; the Lord Protector since he came in power did allow of no such thing, for now you have the Church-door open, you need not go into houses; you may fast, you may pray, you may preach, provided it be for peace: and I am sure his Highness will rejoyce to see it; yet if you fast for strife and debate, as the Presbyterians did, all for blood, giving thanks when they kill'd many, and fast to the end that they might kill & oppress the more (as the Prophet sets them out in their colours, *Isa. 58. 1, 2, 3, 4, 5.*) if you cause your voice to be heard on high, and fast as they did; then God and man will not allow your deeds; but if you fast innocently, being without malice, and pray the Almighty God to send Truth and Peace to all Nations, *Zach. 8. 19.* and specially to give a good understanding between the King and Protector and their Councils, that they may make peace, and confidently believe one the other, and keep faith and a good conscience toward God and with one another for the time to come; then will God grant your desire, and no man can hurt you for so doing. And the main cause why you are not delivered, is, because you have not a good opinion of *Oliver Cromwell*, the man under God that is appointed to effect it by restoring your King and Church again.

If you look upon me as one sent of God, you should hearken to me, and obey my voice, (and

and not tax me for things not coming to pass for your good, when you would not believe and obey me) for so the good people obeyed the Prophets of old, and prevailed, 2 *Chro.* 15. 1, 2, 3, 4, 5, 6, 7, 8. 2 *Chron.* 20. 1, 4, 15, 16, 17, 18. *Ezra* 3. 1, 2.

Consider, Beloved, God did let none of my words fall hitherto, 1 *Sam.* 3. 19. but all that I declared is come to pass, as I shewed above; and if you had sought the Lord, and forsaken your sins, as I did exhort you to do in all my Books, the King had been on his Throne afore now; for men must look upon God's Commandments, and keep them, if they look to have his promises of mercy fulfilled to them, for his mercy is to them that love him and keep his Commandments, *Exod.* 2. 6. *Israel* in their captivity sate down and wept, and threw away their Harps, *Psal.* 137. 1, 2. so should you leave your pleasure, and mourn for your sins by fasting and praying in private, and publickly associate your selves together to seek the Lord, that he may be merciful to you.

And above all things, keep the Sabbath-day: he that keepeth the Sabbath-day of the Lord holy and wholly, as the Prophet saith, *Isaiah* 58. 13, 14. he shall never do amiss; for the Lord Jesus will bless him, prosper him, and make him honourable, so that he shall ride upon the high places of the earth, and the seed of God shall be in him, to preserve and protect him all the weeks of his life, from Sabbath to Sabbath, until at last he come to glory in Heaven with Christ at the right hand of God; for if you will remember to keep holy the Sabbath-day, God will not suffer you to forget any of his Commandments; but

but your delight will be in them, to keep them and do his will : but if you forget to keep the Sabbath holy (by praying, reading, hearing, speaking God's words, meditating in it, doing deeds of charity, forbearing all works or words touching worldly affairs) then God will not bless you, and you shall fall from one misery to another, and never have rest to your souls.

The Lord will reign, and execute judgement for the Sabbath, therefore he is called the Lord of the Sabbath, and judgement will come upon the world, chiefly for their not sanctifying the Sabbath : and if you take notice of *Psal. 92.* (intituled, A Psalm or Song for the Sabbath-day) which *Psalme* continueth until you come to *Psalme 98.* so that *Psalme 92, 93, 94, 95, 96, 97.* is but one *Psalme* by the Author's account ; for you have no title until you come to *Psalme 98.* I say, if you take notice of *Psalme 92, 93, 94, 95, 96, 97.* you shall finde how God will come to judgement and to reign, and of his triumphing over his enemies, which enemies are similitated by a flood of waters, *Psal. 93. 2, 3, 4. Psal 96. 10, 13. Psal. 97. 1.* and the contention must needs be about the Sabbath, (for this *Psalme* is for the Sabbath-day) and hath begun with us already.

King James destroyed his Throne, by making a Law to profane the Sabbath : truly, there was no need of such a Law to give liberty for outward sports on the Sabbath-day : the people were too forward in profaning it ; so, that if he had made a severe Law to restrain them, yet would they have taken too much liberty to break the Sabbath : and I wonder, that the King and his Counsel were so blinde as to countenance the
Sab-

Sabbath-breakers, since the Prophet sheweth it clear, that the promise to Rule, is founded upon the exact keeping holy of the Sabbath-day of Christ, *Isa. 58. 13, 14.* so that he that keepeth the Sabbath, shall ride upon the high places of the earth; and what is meant by riding upon the high places of the earth, but to have the rule and power over it, and govern it? *Dent. 32. 12, 13. Judg. 5. 9, 10.* compared with *Isa. 58. 13, 14.* will shew it.

And when the masking-house in 1638. was erected at White-Hall, purposely to profane the Sabbath; then sin went in the Court with an open face, though in a mask; yet so without a mask, that he which had but half an eye might easily have seen it, and say, God will not suffer this Court to stand long.

Whosoever advised the late King to set up that house, he was his greatest enemy. He that envieth a King or Prince, need no other way to overthrow him, then to perswade him to profane the Sabbath: neither can a man shew his love to his King by any means more, then by advising him to keep holy the Sabbath-day of the Lord Jesus. And believe it, God will speedily have a quarrel with the Kings and Princes of the earth, for breaking his Sabbath.

The long Parliament got much footing against the late King upon that score, for reforming what he suffered to be deformed; by restraining the profanation of the Sabbath; they went up, and he went down: but when they likewise began to take the liberty to profane it; so that when no Boat on the Thames durst stir on the Sabbath,

the

the Lord Bradshaw's Boat may ; and when other men must go afoot on the Sabbath, a Parliament-man sends his ticket for a Coach, and will have it ; then God brings them down also.

I do not speak this of the Parliament-men without ground ; for being in 1650. at a Parliament-man's house in White-hall, who pretended to be one of the most religious of them, there was some Friends of his there, that were to come home to London. Said his Wife, *when my Husband comes in, we will have a Coach for you to go home. How!* said the Man, *we cannot have a Coach to day.* Yes, said she, *a Parliament-man may send his Ticket, and have a Coach at any time ; none dare deny him.*

Another Sabbath a while after, I was at a Sermon in White-hall, and in the middle of the Sermon, I was forced to go to the stairs ; when I came there, I beheld a Boat coming up from the bridge. *What,* said I to one that stood there, *do the Boats go abroad again on the Sabbath-day ?* No, said he. *Why,* said I, *what is yonder ?* Said he, *That is my Lord Bradshaw's Boat coming from Greenwich.* *What,* said I, *then he takes upon him to be Lord of the Sabbath ?* Yes, said the man, *he may do what he please now.* But consider how soon God rooted the Parliament out, for such presumption ; and now the Boats and Coaches go abroad on the Sabbath again without any molestation : judge you what will be the issue of it.

Therefore let none presume to break the Sabbath, be he never so high ; I dare say, God will bring him low enough that doth it, pick what
you

you can for that out of *Heb. 4. 1, 2, 3, 4, 5, 6, 7, 8, 6, 10, 11*. And the Prophet tells the King and people of *Judah*, that though their sin was written with a pen of Iron, and with the point of a Diamond, and doth say, that they should go into captivity, yet a little after that, he tells them also, That if now they would turn, and keep holy the Sabbath, they and their city should remain for ever, *Jer. 17. 1, 2, 3, 4, 14, 15*.

Therefore you see, that the keeping holy of the Sabbath, will turn away the greatest wrath of God from a people, if it be generally and commanded by their King and Governours, otherwise it will not avail; for in King *Charles* his time by some the Sabbath was kept more exact then ever, (and specially more then it is now, when Families are broken into several Opinions, that there is hardly three in a great Family of one judgement) and all might have so kept it, for any thing that he declared against it; but he did not declare for it soon enough, and therefore wrath came from the Lord upon his people.

A man in King *Charles* his time, could not pass along the streets, morning, evening, or at night on the Sabbath, but he should hear them in most houses reading, repeating of Sermons, singing Psalms, and praying, yea, and every day they had prayers in their Families both evening and morning; and now such things are out of use.

Also, how beautiful a thing was it to see them go to Church, in those dayes! the Master went before, the Mistress, Children and Servants following with one consent; surely then they were in the way of God, if I can judge: but now the
Master

Master goeth one way, the Mistrefs another, the Children and Servants another ; every one goeth several wayes ; and when they come home, Mum is best ; for they can neither pray together nor speak any thing of God ; if they do, there is a hot house presently with their damning and confounding one another : God is not the Author of such confusion , but of peace and concord, *1 Chron. 14. 33.* and how can there be religious Government, or a keeping of the Sabbath in Families, when the Church is without Government ? for if the Foundation or Church-Government be destroyed , what can the righteous Masters of Families do ? *Psal. 11. 3.* they cannot say with *Joshua 24. 15.* We and our Families will serve the Lord ; for there is a power above them, that will nor suffer them to bear a compleat rule in their own houses, *Esther 1. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22.*

The granting Liberty of Conscience was the overthrow of the late King ; for had he been severe to make all men keep holy the Sabbath, he had not fallen; and his tolerating men to use, on that day , their own Conscience and wills as they listed, was his failing, so that he and his lost all by it : and now there is no way left to pacifie God's wrath , but by fasting and prayer to seek the Lord in publick and private , and specially to keep holy the Sabbath-day.

And to tell you which day is that day , Bishop *Bayley* in the Practise of Piety doth witness from Scripture and Reason , that it is the day commonly called Sunday; and he gives you many instances of judgements on Towns and Persons
that

that had profaned it. And cruelly, that Prophet (for so I may call him) foreseeing this judgement, with an intention to prevent it, directed his Book to King *Charles*.

But alas ! that is nothing to what we can witness for the vindicating our Sabbath, the Lord's day ; for we have seen since, Kings and Kingdoms routed, Parliaments and States destroyed, and all for profaning that day.

Therefore now God hath resolved that Jews question, so that it is without doubt, our Sabbath, and none but it, is the Sabbath which God doth own.

Wherefore if you look to be saved of God, strive and have a care to keep it holy, and wait patiently upon the Lord : we shall reap, if we faint not, *Gal. 6. 9.*

I know many good Protestant is now in *Job's* condition, having his Family destroyed, his House and Goods plundered, and perhaps his Body smitten with sore Diseases ; besides, his Friends being Independent, Anabaptist, or Presbyterian (as *Job's* three Friends) come to oppress, accuse and condemn him falsely ; but *Job* for all this appeals to God for his integrity ; and saying through Faith, that though his flesh should be destroyed, and his body consumed, yet that he did believe (as many now in the same manner do believe, that they shall see King *Charles* on his Throne) and was assured that he should see his Redeemer in that very same body, *Job 19. 25, 26, 27.*

And you see God doth at last shew himself to *Job* : and as his three friends were forced to have him

him pray for them, *Job* 42. 5, 6, 7, 8, 9. so these that now condemn you as evil doers, will be glad to lie at your feet, and have you pray for them to God, and also petition to the King for them. But observe this, vers. 10. that after *Job* had prayed for his Friends, then (and not afore) God turned away his captivity, and gave him twice as much as he had lost.

From hence learn thus much: You that have suffered most, are to pray earnestly to God for them that most wronged you; then shall you be accepted of God for your selves and them. Again, you must likewise make their peace with the King; for you onely are accepted & fitted under God, and none but you can do that; and doing thus, your captivity immediately upon it shall be ended, and you shall have twice as much as you had before, both of honour and riches.

I speak thus much in particular to you that were great ones; if you do as abovesaid, you will be far greater then ever you were. And do this with all speed; it will take but a little time, if you be willing to do it: but however, do not despair, wait patiently upon God until he frames your minde to do it, for it is far from you to consent to what I say in these things.

David, though anointed to be King of *Israel*, notwithstanding the promise, *1 Sam.* 16. 1, 13. it being deferred, and he hotly persecuted, he thought it would never be, and that one day he should fall by the hand of *Saul*, *1 Sam.* 27. 1. and again said in his haste, All men were lyars, *Psal.* 116. 11. concluding, that *Samuel* had erred in anointing him, and in saying he should be King: but at last when *David* came to be King indeed, he

he confessed his error in being too hasty, *Psal. 31. 21, 22, 23, 24.* and exhorteth men in such cases not to be hasty, but to wait patiently upon the Lord; shewing, that though sometimes he was hasty, which was but folly, yet most times he waited patiently upon the Lord, *Psal. 27. 13, 14. Psal. 40. 1, 2.*



A Reproof for *Withers,* *Walker,* and *Lily.*

THere hath been, and there is, certain ungodly men that devour this Nation, by insufing into them the spirit of rebellion, confusion and disorder. Truly, such men are no less then Witches, *1 Sam. 15. 23. Gal. 3. 1.* and of late yeers they have gained too much credit, to the ruine of the Nation, by setting the Subjects against the King, the Church against the Bishops and Pastors, the Wives against their Husbands, the Children against their Parents, the Servants against their Masters, the Souldiery against their Commanders, striving to set all in rebellion against God's Ordinances, pretending to the people it is for their liberty; but the people by following their disorderly wayes, have brought and do bring themselves into bondage daily. There are too many such instruments in this Land, and chiefly the Fathers of them are, that

that withered Poet consulting with his *Muses*, and that whited wall *Lily*, consulting with his Stars or worst Angels; and that double-tongu'd *walker*, consulting with his false *Hebrew*, (who shall have his reward as his brother had, 2 *Sam.* 20. 1, 21, 22.) the three unclean spirits, *Rev.* 16. 13. which have brought such a confusion by striking at all Governours and Government in this Nation, that it is almost past recovery.

The first comes like *Faux* with his dark *Lan-*
thorn (to plot and blow up all) in which he tells us of a rebellious perpetual Parliament that should continue for ever; comparing it to the River of *Thames*.

But *Gaffer wubbers*, what is become of your Parliament now? I believe God's providence by his Highness the Lord Protector, hath dried up your infernal River, *Rev.* 16. 12. *Rev.* 9. 14, 15. that the way of the Kings of the East might be prepared: and *Collen*, where those Kings or Wisemen, *Matth.* 2. 1. were buried, from hence is eastward: and will they not now be raised up in warlike bodies to help King *Charls* to his throne? *Merlin* saith as much, not *Lily's* false *Merlin*, nor the Scots *Merlin*; but the true Britain *Merlin*, which cannot be translated into English or any Speech verbatim, nor cannot be understood but by some few Welsh-men, which had the traditional rule to understand it from hand to hand ever since *Merlin's* time.

And about three yeers agoe (when the King was in *France*) as I was saying, That the King would come in; an ignorant Welsh-man hearing me, answered and said, Not yet a while. Why? said I. Said he, The King must first go to *Collen*.

and be saluted of the three Kings there, who shall say thus unto him, Art thou come? thou art welcome, Brother. Said I, How do you know this? Said he, I heard it from some that had skill in Merlin; and Merlin doth not speak doubtfully to them that understand him. Therefore, how that welcome was to be performed, whether by the Princes congratulating of the King there, or by some Vision he was to have there, or whether he is to be rebaptized there, I leave that to a further manifestation.

Some think that Merlin meant, that the King should die and be buried at Colten with those three Kings, and that his Brother, Duke James, should reign and be that great King Merlin mentioneth; yet Merlin saith nothing of the King's death; but saith he shall be buried there, and that is to be understood, that he shall be buried in Water-baptism, Rom. 6. 4. and then be raised into glory; for the Spirit of God that moved upon the Waters, and created the Light, Gen. 1. 2, 3. which Spirit was upon those three Kings that lie buried there, who came to our Saviour Jesus Christ, Matth. 3. 15, 16. is to rest upon our KING when he is rebaptized: then shall he prosper victoriously, and his wisdom shall be glorious in settling the affairs of the whole Earth.

I heard another say, who was acquainted with an old man that had skill in Merlin, & had foretold him many things which he found come to pass; The old Man said, That he understood the time of things coming to pass by the golden number, which by Merlin's Rule consisted of twenty eight years. And said to him further, That the Book of Merlin would be out of date and of no use within this

this three yeers; for before the end of 1637. all that he said is to be fulfilled. And this *Merlin*, though long before, spake truer concerning the King, then *Wubers* did of his *Thames-River-Parliament*.

And what doth *Lily*, but like a Monkey barke at the *Moon*! he knows nothing, nor never did know any thing, but as the Parliament directed him to write; for they consulted with him (knowing him to be a cunning sophister, and an enemy to the King) and gave him notice of their designs, and bid him that he should write in such a Month so and so, and in such a Month so and so; and they having Men and Money at command, brought their wicked designs to pass, and fulfilled his wicked sayings, until *Lily* was looked upon as a rare *Simon Magnus*, that the Souldiery and others by his means were much encouraged against the King: but when the Parliament got all to themselves, and began to flight *Lily*, he began to encourage the Army against them, saying, That they should fall. Then the Parliament send for him, imprisoned him, and would have condemned him as a Witch or Conjuror: and ever since *Lily* could foretel nothing: but as a blinde man, which throweth stones fast about him, perchance may kill an unhappy Crow; so he speaking much for and against the Power, something of his words must needs come to pass: and for his Book called, *Monarchy or no Monarchy*, who knows not that? every one can tell that *England* must be either a Kirgdom or no Kirgdom? that is no news: and all that he doth in that Book, is but spitting his venome against the Truth, by perverting, confounding and wresting some anti-

ent prophecies. And when all is done, he can make out nothing himself, but in the later end of his Book he directs you to enquire at a company of pictures, of dumb beasts and other images, which he hath pourtrayed, saying to you, That that is the ancient Egyptian way of prophesie. Truly, it is the Egyptian Bondage he would lead you in: and he, the beasts, and their Pictures, are all alike in their knowledge and expresseion, being all void of any instruction; therefore believe him not.

It is a wonder to see what mysteries there by God's providence (that ye might avoid them) is in these mens names: all that are posselt with *Withers's* Opinion, may be called *Witherds*; and all that are posselt with *Lily's* Opinion, may be called *Lilyes*; as we call *Lutherans* and *Calvinists*, after the names of *Luther* and *Calvin*, who were the first of those Opinions; but see how Christ hath designed by name, both *Withers* and his party, with *Lily* and his party to the fire, *Matth. 6.28,29,30. John 15.6.* as for *walker*, that man of *Belial* and son of *Bichri*, he is designed to fall by the wisdom of a woman of *Abel*, *2 Sam. 20.1, 15,16,17,18,19,20,21,22.* for the Blood of King *Charles*, like the Blood of *Abel*, crieth against him, *Gen. 4.10.* because that he stirred up most against him, when he wrote that wicked Pamphlet in 1641. entituled, *To your Tents O Israel:* to stir the people to rebellion; and withal did sling it to the King as he went in his Coach, using all the despite he could against him; when all others at that time seemed to reverence him, until that wicked *walker* broke the way of rebellion to them, and then they followed him like so many mad-

mad-men. For my part, I hate not these men; but I hate the evil Spirit that is in them; and loving them, I discover their wickedness, If so be by it they come to repent and amend: for a flock of Geese teacheth better doctrine then such men do. And if you observe their goings, their chief going before, the rest following with their mutual chattering without division, you shall finde that in all their wayes there is better order among the Geese, then *Withers, Lily and Walker* would have to be among men in the World. Therefore God is pleased to judge such rebellious men by those Creatures which we count most foolish; as we commonly say of one that is silly, *He hath no more wit then a Goose*, speaking as if a Goose had no wit; but one Goose hath more wit then them three.

The Author's judgement touching Baptism.

BUt why do I trouble my self with these men? it is onely to warn them to repent, and to warn you not to believe such seducing Spirits that would divide the head from the body in Churches, Kingdoms, and Families; for the end of my discourse is to bring all men to godliness, order and unity under one visible Head, or King, as Jesus Christ hath said, *John 10. 16. 1 Pet. 2. 13.* And now I must tell you, That through the darkness which came upon the Church some hundred yeers agoe, by reason when the corrupted Clergy (who were without conscience or honesty) got the power and records of antiquity into their own hands, they destroyed Records, which shewed the ancient Apostolical Custome of the Charch, that they might put

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upon us such a seeming Divine Law as pleased them, and made most for their lazy ends and profits; and through the malice and subtilty of the Serpent, wrought much mischief by the corruption of the Popish Clergy for the destruction of mankind: yet unawares to them, God hath reserved so much of the Records, as clearly confuteth their practice in the Fundamental Point of our Religion, even Baptism; about which controverſie, begotten by the laziness of the Clergy, many thousands lost their lives, and themselves will come to ruine.

I finde, that though Infants were baptized in old times by their ſureties undertaking for them, or christened, which is a more proper word for them, as I shall make it appear by St. *Augustines* own confession, yet I finde, that that which now we call confirmation or bishoping, by the ancients was called, *The Baptism*: but our late Prelares being Lordly minded (though they unjustly raised their hire above their Predecessors, yet) thought it too much labour and abasement, for such as they were, to baptize their flock again in Water, being content to let that stand for Baptism, which they received in their Infancy, and onely to lay their hands upon them, using a few words over them, and so let them go, making as though they could create a new Sacrament without its Element, which properly is Water, which is, as if they should invite men unto the Communion-Table, and then use the same Words, as if they gave them Bread and Wine, but give them nothing; or just as Saint *James* saith, *Jam. 2. 13, 14.* If one see a man naked, and destitute of daily food, and say unto him, Depart in peace, be thou warmed and filled, yet he gives him neither

ther clothing nor meat; and, what is the poor man the better for his good words? so your bishoping in like manner was unprofitable, and the people finding it so, did not esteem it, nor did they care whether they had it or not: for without Water, it was but a starving of their souls. And if the Bishops being ancient, durst not for fear of danger go down into the water, they might have commanded others to baptize the people, *Act. 8. 14, 15, 16, 17. Act. 10. 48.* *Jeremiah* fore-seeing the darkness that came upon the Church, sends us to seek the good old way, and bids us walk in it, saying, Then we should finde rest to our souls, *Jer. 6. 16.* And when the Church had lost the way of Christs worship, she enquir'd of him, how she should come to his Saints rest: he answereth her saying, If she knew not the way to finde out their rest, she must follow their foot-steps, and so come to finde out their rest, *Sant. 1. 7, 8.* and this method is taken from shepherds, which in time of snow finde out their sheep by following their foot-steps. Therefore, I say, we must search the Scripture; & withal, because we cannot agree in the understanding the Scripture, for to help our understanding, we must take notice how the Church did walk in those ages after the Apostles time, when it came to its highest perfection; & by so doing we shall rightly understand the meaning of the Scripture, which is the Apostolical rule of worship. And I finde, that Saint *Augustine* mistrusting the knavery of the Clergy that should follow, in his discourse, by God's providence did hide some things in secret; which secret being now opened, may shew us what they then did, in what is most considerable and greatest in question now among us: for so you shall finde it in the matter of Baptism, if you observe Saint *Augustine*, *Confession 1 lib. chap. 11.* saith he, (speaking of his Christening) *I was then signed with the sign of his cross, and seasoned with his salt so soon as I came out of my mothers womb.* Whence it is clear, this

was his Infant-Baptism; for you shall finde in the same Chapter, that being come to some discretion, and falling sick, how earnest he was to have Christ's Baptism: and speaking of *Ponticianus*, *Confession 8 lib. chap. 6.* saith he, *He was both a Christian, and baptized too.* Hence you may draw this conclusion, that then they were called Christians, from their Christening in their Infancy, but not baptized Christians, until they were manifest Believers, and that they were baptized by their own consent; and their Baptism was in those times deferred until men came to sobriety; and that the heat of youthful lust and sin was almost overcome, and commonly until they were married, otherwayes, though they were never so learned, except they believed, and were tempered, or were in dying, they were not admitted to have it, as you may see, if you will read and observe *Saint Augustine's Confessions*, and the Rubrick that goeth before the Baptism in the book of Common prayer, you shall finde that they say, that in the old time the people were baptized at *Easter* or *Whitsunide*, and at no time in the year besides: and if we compare this with *Saint Augustine*, this must needs be their rebaptizing, for Infants were not kept so long without it, as you see by *St. Augustine*, and see he was rebaptized at *Easter*, and I am sure he was then about 30 years of age, for he had a son was then 15. *Confes. 9 lib. chap. 6.* Here it is clear that the ancient Church though they baptized or christned their Infants by their sureties, yet after they came to be men, then they were baptized upon their own score. And now let us see whether their then practice was agreeable to the Scripture delivered to us by Christ & his Apostles. I have delivered seven Arguments grounded upon the Gospel, for the defence of Infant-baptism, which are so invincible, that I believe all the Anabaptists are not able in so few words to answer them; which Arguments you shall finde in my book called, *The Echo to the Voice from Heaven*

Heaven : besides, it is evident, that the promise is a swell to their children, as to the believing parents, *Act. 2. 39.* and therefore the Apostles upon the confession of a master or head of a family, baptized all persons both great and small in the house, *Act. 10. 33, 47, 48. Act. 16. 14, 15, 30, 31, 32, 33.* according to the saying of our Saviour to *Zachens, Luke 19. 9. Salvation is come to this house,* that is, to all in this house both great and small, Infants being not excepted, nor exempted ; for our Saviour counts them the purest, *Luk. 18. 15, 16, 17.* Now to prove that Infants were baptized by their surties or upon their account, some Authors do ground it upon the command of God, *Isa. 8. 1, 2, 3.* and the example, *Luk. 1. 57, 58, 59.* These types indeed being well considered, are very forcible, and a sufficient warrant for it : and the Apostles command bindes us to do it, saying, *Rom. 15. 1. We that are strong ought to bear the infirmities of the weak.* And again, *Gal. 6. 2. Bear ye one anothers burthens, and so fulfil the law of Christ.* Infants are most weak, and we ought in charity to help them, in what concerns their souls, as we do in what concerns their bodies.

All by nature are born children of wrath, *Eph. 2. 1, 3.* that Infants are not onely dead in sins and trespasses ; but are also so dead, that they know not wherefore they are plunged in water-baptism, they know not what their washing signifieth : though indeed they have Faith in Christ, *Mat. 18. 6.* and a dependency upon the supreme power, that brought them forth into the world, far above that of the young Ravens which cry to God for their sustenance, *Job 38. 41. Psal. 147. 9.* yet Infants are not capable of entring into atonement with God through Christ in baptism ; and if without it they depart this life, they cannot be saved, *Mar. 16. 16. John 3. 5.* Therefore in charity we ought to help them, and be surties for them until they come to age.

Now Infants being dead in regard of original sin, and
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in regard of speech and understanding what Baptism is, 1 Cor. 14. 20. in the Apostles time there were some that did answer for them, and perform that part in Baptism for them, which they themselves being unable could not do, and this is clear by the Apostles words, 1 Cor. 15. 29. *Else what shall they do that are baptized for the dead? if the dead rise not at all, why are they then baptized for the dead?* that is, if Infants do not awake to live righteously, that God may be all in all, their sureties must answer for it, 1 Cor. 15. 28, 34. and by these *dead ones* here, is meant, *Infants*; for to what purpose shall any be baptized for them that are corporally dead? as if that would raise them again. And therefore the Church of England is right in this point; for in the booke of Common-prayer the question is not put to the Infant, but to the suretie, saying, *wilt thou be baptized in this Faith?* & the surtie answereth, *That is my desire*: so that accordingly the surtie is more properly said to be baptized then the Infant, though all is for the Infant's sake: and the Infant if he by his washing perform the external part in Baptism, that is all, and that is but the outside of it, as the Apostle saith, 1 Pet. 3. 21.

For Re-baptizing also you shall finde, that it was put in practise in the Apostles time, *Act. 19. 1, 2, 3, 4, 5, 6.* for them Disciples being found ignorant were baptized again: and if you compare *Act. 10. 47, 48.* with *Act. 19. 5.* you finde, they were baptized with water; and to clear it further, saith he, *Tit. 3. 5. He saved us by the washing of regeneration and renewing of the holy Ghost*; Hence I conclude, that here he spake of Re-baptizing; mark the words *regeneration* and *renewing*, it signifieth to make an old thing new again: and as the renewing of a covenant cannot be done to him that never was in covenant, nor can you renew your friendship with him that never was you friend; so the renewing of baptism here intimated, cannot be said to be done to them that never were baptized.

pized: and it must needs argue from this place, *Tit. 3. 5.* that in some measure when they were Infants they had baptism, and that now being defiled by the sins of their youths, they were rebaptized, washed, and had the Spirit renewed on them again: and as *David* after he went in to *Uriah's* wife, and by sin defiled his holy Spirit, he desired God to wash him, and to renew a right Spirit within him, *Psa. 51. 2, 7, 10, 11.* yet *David* then had the holy Spirit, though in a weak measure, because of his sin; therefore he desireth God not to take his holy Spirit from him, but to wash him, and renew the holy spirit he had, by giving him a greater measure of the same Spirit: so in like manner, them now that are rebaptized, should not despise the holy spirit which they received in their Infant-baptism; but with *David* desire God to renew that holy Spirit within them, by giving them a greater measure of the same spirit.

Again, from these Texts, *Heb. 10. 22. 1 Pet. 3. 21.* we must needs understand the rebaptizing, for how can Infants be said to come to baptism with full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water? whereas Infants understand not what conscience is: and how can they have the answer of a good conscience toward God by the resurrection of Jesus Christ, seeing they are not able to know these things? surely this baptism meant here, is not to Infants, but it belongs to them that are of ripe age to receive it. And therefore from hence it is evident, that those who are to be saved (notwithstanding their baptism in their infancy) ought to be baptized again. As for them that died in the former times of ignorance, which God winked at, *Act. 17. 30.* doubtless God was merciful to them; but now it will be required if you refuse rebaptizing, for Infant-baptism is but as that of *John*, which is appointed to prepare a people for the Lord: and truly the holy Ghost is in some measure in

John's

John's baptism, for our Saviour had the holy Ghost descended on him at his baptism, *Mat. 3. 16.* but the fullness of all, is in Christ's baptism, who had not the Spirit by measure, *John 3. 34.* And St. *Augustine* understood it thus: for speaking to God, as if in his infancy he had had John's baptism, and confessing when he was sick what then he had done, saith, *Confes. lib. 1. ch. 11. Thou sawest, O my God! (for thou wert my Keeper) with what earnestness of minde, and with what faith, I importuned the piety, both of my own mother, and thy Church the mother of us all, for the baptism of thy Christ my Lord God. Mark the baptism of thy Christ.* And observe, for here he makes a distinction betwixt John's Baptism, which he had received when he was an infant, and the baptism of Christ which now being sick he would have had: for he thought it not meet to term that Baptism which infants receive.

It was a wonderful providence that brought me to maintain this point by any thing out of S. *Aug.* and it was thus: When I was about to write this, two learned men (the one a Minister, the other a great student) being at my house together; and I perceiving they would be my great antagonists in it: to hear what they would say, I broke my minde unto them: they began to oppose me in it with might & main. I held it forth against them both: so that at last the student said, *Now I call to mind, I think S. Aug. speaks of such a thing.* And he having the book in his pocket, drew it out; and it silenced them very much: yet they would give me no encouragement, nor would they tell me plainly what S. *Aug.* said in it. Upon this, I went into Pauls Church-yard, to see if I could finde S. *Aug.* and hear him speak, by means of some Latine Scholar: but being there, I found him to speak English; and I brought him home, with an intent that before he and I part, to be better acquainted with him. Thus Gods providence helps forward his own work, that men may see that the practice of the ancient Church was

was agreeable to the New Testament, and that by their practice we may the better understand the Scripture, specially in the mysterious great Controversie about Baptism (the foundation of Christianity) to end and reconcile the difference of Christendom in that point of Rebaptizing, commonly called *Anabaptism*; which opinion, being weighed in the balance of the Sanctuary, hath as much truth in it, yea more then the contrary: yet the Anabaptists follow not the footsteps of the Ancients in Christning their infants, and acknowledging the holy Spirit in their infants baptism to be of value; but seeking another spirit in baptism, and not the renewing of that holy Spirit which they had in their infants baptism, (for their punishment, and to bring them home) God sends them an evil spirit, 1 Sam. 16. 14. that puffeth and vexeth them, and sets them one against another; so that there is no peace among them: and though they do mighty things for a time, prevailing, yet at last they come to nothing, because they deny and pitifully reproach the breathing of Gods Spirit upon them in their infancy.

On the other side, because the Church of Engl. at the first appearing of the Anab. did not admit Rebaptizing, (it being Gods way) & take those people into the Church, (they confessing the Church, and their infants baptism) as the most eminent part of it; the difference grew greater, and they became a scourge; so that all Heresies broke out in the Church, upon its refusing & condemning such a truth, warranted by Scripture and Fathers; which truth is the means appointed to bring men into communion with God: for none ought to come to the Lords table, before they themselves (being at yeers of discretion) do confess their sins, repent, and be baptized, upon their own score. And good reason: for we see, if a man himself be bound to pay a debt he oweth, he will take special care to pay it, lest his adversary cast him into prison; but if sureties be bound for it, the principal careth not, but lets them suffer: this is common among men. So infants in baptism are not bound, but their

sureties; and as they are bound to or promise nothing, so they are as careless to perform any thing promised for them or in their name: for pray where is any doth forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh; that doth believe all the Articles of the Christian faith; that doth keep Gods holy will and commandments all the days of their lives? Here are mighty things promised, who performeth them? Take heed; God will not be mocked, Gal. 6. 7, 8. Now if Ministers had prest men to renew their Covenant with God, and caused them with their own mouths to promise such obedience as above said, and rebaptized them upon that account, shewing such as would not come in (upon such terms) their damnable condition, and that their infant-baptism was but a figure to save them, if they had died in the time of their ignorance; surely men would not have been so careless in keeping Gods Word as now they are.

Therefore I give this as a Rule of truth to the Church for time to come; which Rule is grounded, as abovesaid, on Scripture, the best Fathers practice, Reason, and on the confession of our Church of *England*, in the book of Common-Prayer, as you have it afore Baptism in the Rubrick.

1. I say, that Infants ought to be by their sureties baptized in water, as we formerly did in the Church of *England*.

2. That they should be catechized and educated in the faith, and by all means perswaded to leave their sins.

3. That they being come to the age of discretion, should repent and confess their sins, and shew their resolution to amend their lives, before they come to renew their baptism.

4. That they be re-baptized in water, and then the Bishops to lay their hands upon them: and all this to be done to them, afore they be admitted to come to the Lords Table.

5. That those Heathens or Jews that are perswaded to the faith, converted and baptized, they being of full age, refraining from sin, and stedfast in the faith, need not be rebaptized: but if they have young children, or servants that are subject to youthful vanities, notwithstanding they be baptized with their masters or fathers, they ought to be re-baptized as abovesaid.

6. That

6. That whosoever after re-baptizing opposeth the faith, or breaketh the commands of God, be excommunicated, and not received in again, until he repent, and be willing to suffer a shameful penance. If he will not come in, but goeth about to seduce the people of Christ, then shall the King put him to death speedily, that others may fear the Lord and King.

7. That the King and all keep holy the Sabbath, not onely by forbearing servile work, but by praying, reading, hearing, speaking Gods word, meditating on it, and deeds of charity.

And let me tell you in the name of God, that Gods Covenant in baptism, is that perpetual covenant that shall not be forgotten, Jer. 50. 5. It is the quarrel of that Covenant which God did and will avenge, Lev. 26. 23. not the blasphemous foolish Scots Covenant, as the Presbyterians would have men believe: no, it was that covenant with death and hell, Isa. 28. 15. God never owned that wicked Covenant, but will punish all that had a hand in it; the King & all others that took it, be *Anathema Maranatha*: the late King, and that rightly, did abominate it. Nothing will clear this King & all that took it, but to repent and be rebaptized, as abovesaid: for that was the arm of the abomination of desolation, Mat. 24. 15. and it threw down the pillars of Christs Church, and our Bishops: it was the work of the Presb. Coppersmith; the Lord reward him according to his works, 2 Tim. 4. 14. God send us to love and to enjoy truth and peace in all our generation, through Jesus Christ our Lord. Amen.

Black friers in Long-alley, Arise Evans.

March. 1. 1654.

POSTSCRIPT.

And now if the King and the rest of the royal party will submit unto God, according to the foregoing lines (by his providence) directed to them, and tumble themselves before him, constantly calling upon him as they finde occasion; not onely in forms of prayers; in which many times they come short of asking what they need; but also calling upon him by the dictates of Gods Spirit in them; for as they know

how to ask a man what they need, so the Apostle would have them make known their requests unto God, Phil. 4. 6. and not plead ignorance, as if they had not the Spirit of prayer; for if they know what they need, they know how to ask it of God, as well as they know how to ask any thing they want of men, and easier; for God is not as man, that will be courted with fine phrases afore he gives any thing, but plain simple terms are acceptable with God, and as available as the highest eloquence. And as a Father delighting to hear his little child speak and ask him something from the dictates of his own wit, so encourage the child for to speak to him, will give him sooner what he asketh, then he will give to others of his children that can speak better; so God doth delight to hear his little ones speak to him from their own breast, and will answer their prayers, when eloquent Orators prayers are denied. And let me tell you that I believe God doth not bless any thing that men possess, so much as he blesseth that thing (if it be a lawfull thing) which they ask him in prayer, and return him thanks for it; for though a man be born to the highest preferment in the world, and look not upon it as the immediate gift of God unto him, not glorying in his birth-right, but in the Lord that gave it, he shall finde that God will deprive him of that he gloried in, by making one born in a barn, and cast into the briers, to enjoy his dominion. I say, if the King and his party will observe these things, and practise them, then I am sure God will suddenly restore him and his party, and they shall finde, it is not in vain for men to seek the Lord; but if they will not observe these things and put them in practise, I wish them well, let them go on in their own wayes, and see the fruit thereof, for I know the meek (and not the furious and proud) shall inherit the earth, Mat. 5. 5. and the humble shall be exalted, Luk. 14. 11. for, Before destruction the heart of man is hanghry, and before honour is humility, Prov. 18. 33. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. 5. 6.

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